231 were able to deal with them effectively; otherwise we would have been hard put to defend ourselves even if we had sticks in our hands.

342 [40] At the back wall of Yo-ha's house are located the family's living quarters, consisting of a rectangular room built entirely of wood. The roof is also made of wood with stones on top to protect it from wind and snow. The stones are arranged in an orderly and pleasing manner on the roof. There is a wooden door in the room, but no window. Upon entering the room, one immediately feels suffocated in the nose and mouth by widespread clouds of smoke from the fire in the 354 hearth. The construction of the hearth, which is located slightly to the left of the center of the room, is very simple. A round pit about three feet in diameter is dug in the ground for building the fire. Three stone slabs are placed in a triangle over this pit to support the large iron pan used for cooking. The [439] pan, round at the bottom, is imported from the Han-Chinese. The fire is lighted by striking a flint with a piece of iron, but [372] actually the fire in the pit is never allowed to go out and it burns day and night. The center of all family activities, the hearth plays an important part in the Lolo household, as is shown later in our discussion of their family life.

516 When we entered the house, we were welcomed by Yo-
353 ha and invited to sit at the back of the hearth by the rear wall. This is the seat of honor for guests. Yo-ha himself took the host's seat on the left side of the hearth. At the back of the host's seat, or sometimes on the left side of the room divided by a wooden partition, were the family sleeping quarters, which also served as the storage place for precious articles and 352 provisions. In front of the hearth stood a wooden cabinet, 415 wooden shelves, water pails, and all the food utensils. Under the shelves were firewood and straw. The right side of the room was divided by a bamboo fence into two sections: a grindstone, a mortar, wooden pails, bamboo baskets, and other articles in the rear half; and two yellow oxen in a [231] wooden pen in the front half. This was the arrangement of Yo-ha's house.

342 Most of the houses in Ta-liang Shan are the same as
351 Yo-ha's, but there are a few exceptions. For example, the house of our headman-protector, Ta-chi, is well known in the Liang Shan area as a Sinicized Lolo house. It has brick walls, a tiled roof, and an arched stone gate with Chinese characters carved on the top and sides. Inside the gate are two sections, the front being a Chinese-style courtyard with animal pens

438 utensils, and the like have considerable mobility in the Lolo
[567] community. Han-Chinese slaves constitute the most important
commodity for transactions. Traditionally, the Lolo are not
574 interested in business dealings, but are most hospitable in
entertaining guests. Even today all Lolo people, except clan
enemies, can get free lodging and board anywhere in their re-
gion. The entertainment of strangers has become a custom
which no host can neglect. Every year the Lolo of Hsiao-liang
Shan always take a trip to Ta-liang Shan to visit fellow clan
members or friends and relatives. During their travels, they
can stop at any house on the way and are assured of entertain-
ment by the host. No matter what kind of food is served, it
is shared equally between host and guest, and no one is allowed
to enjoy it by himself. The miser is despised by society and
[577] not tolerated by tradition.

574 [67] The custom of entertaining guests is so common
that sometimes in order to meet the demands of custom the
● 576 host has to treat rather cordially any stranger who comes to
578 him, even though he may not like him personally. Otherwise
the stranger might get angry and do something mean to him,
and the incident may even lead to a clan feud. It is also a
574 common social custom for the Lolo to share his food with those
who are present instead of enjoying it alone. This custom,
576 when carried to extremes, becomes compulsory and rather
inconvenient to people. I still remember when the inspection
team reached Ting-chia P'ing in Liang Shan, we stayed at the
house of the black Lolo, Ting Yü-k'e. Our headman-protector,
Ta-chi, had with him a slave who was a wine carrier, but in-
stead of taking him to the house, Ta-chi hid him on the
mountain. I asked the interpreter about this and learned that
if the wine carrier should stay with the Ting family, then the
wine had to be shared by all present and it would be gone be-
fore it could be transported to San-ho-i-ta.

574 This kind of hospitality is observed mutually according
to social etiquette. In the wild Liang Shan region where the
182 population is sparse and traveling difficult because of the lack
of modern hotels and teahouses, the villagers entertain stran-
gers who travel there with the expectation that someday when
they themselves are on the road they will receive similar
treatment from the different clan families in other villages.
Therefore we know that the entertainment of strangers, like
many other aspects of a primitive society, is a kind of social
structure designed for adaptation to a special environment.

431 In the preceding chapter on marriage, we have men-
182 tioned that the exchange of gifts between the bride's and the

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several bunches of dried holly were brought in and thrown on the fire. The blaze and crackling of the holly put an air of delightful brightness over everything. It was like a fanfare of trumpets heralding the approach of the most important guest of all. Everybody was now on the alert. Even a few sleepers, who, in their tiredness, had gone to rest at the other end of the room, woke up and prepared for the event of the evening.

The meal was served up on the ground, reminding one of a fresher's " squash " at Cambridge, but while the viands were as easily reached as in the undergraduates' rooms, there were none of the comfortable seats for the guests. First a small solid wooden tray was placed on the ground in front of us, and in this were three wooden dishes. All these were made of camphor wood and rudely painted in several colours. One of the dishes contained rice, piled up in pyramid fashion. The second contained eight pounds of the cooked goat, cut in pieces of from half-a-pound to one pound in size. The third contained gravy. Two wooden spoons about ten inches long were placed by the side of the dishes. The two principal guests, Mr Long and the Englishman, were invited to begin. The other guests and their retainers were eating on the floor near by, while the family waited until everybody else had finished. Salt was very sparingly used, and in the gravy which the members of the family took with their meal no salt was put at all.

Negotiating the pyramid of rice with our two spoons was not a very easy task. Care has to be taken that the rice is not spilled nor allowed to run off the wooden basins. By going slowly and carefully we managed to carry out this part of the programme. The difficult task was with the meat. How

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576 to eat huge junks of meat, half-a-pound or more in size, with
264 a wooden spoon, might well puzzle a traveller. There was, of course, only one way to do this, and that way we both took. It was most awkward and most amusing. When Mr Long and I were both gnawing *à la* Nosu at huge pieces of the goat that had walked in so reluctantly not long ago we could not see each other. And to tell the truth, meat cooked in Nosu fashion is very tough, and those lovely white, shining, sharp teeth which had laughed across the fire at the man dressed in black like a bear were not to be borrowed for the occasion. When you have finished your piece of meat the bone that is left is slung by the guest right across the room to the door, where the fierce, wolfish watch-dogs are eagerly awaiting their share of the feast. The dogs had a surprise that night, and on several succeeding nights, as long as I stayed in this most interesting country. Instead of well-picked bones the dogs frequently got fine pieces of splendid meat, which must have been a surprising change to them.

000 A Methodist minister who used to travel many years ago in the Scilly Isles had a monotonous round of dinners in the various homes of his people he used to visit. Cold fat salt pork was the invariable *pièce de resistance*, and that was the one thing in the whole food world which he abominated. But he told how under the spotlessly white deal table the dog of the house used to rest at dinner-time. By telling an interesting story it was very easy to turn the attention of the kind, too-pressing hostess on to some other line, and then the dog under the table had his welcome shock as the pieces of rich fat pork were slipped off the minister's plate. Such feats of domestic conjuring were a great help to the Methodist itinerant, and won for him the eternal friendship of the house-dogs.

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CHAPTER XI

THE FARMSTEAD IN THE VALLEY

576 THE lantern display was finished about midnight. Soon after we lay down on the floor and went to sleep. The night was very cold, and some of the people felt it a good bit. The next morning we were up at half-past six. Going outside, we found the whole country-side white with snow. The rule among these hill-people is that if you have had supper at a house you leave before breakfast the next morning. There is always one meal free for any who come, but, except in special cases, not more. Following the custom of the country, we left early, hoping to get breakfast somewhere farther on. We passed a number of villages on our way and saw many fine trees. One who only travels on the main roads of Yunnan sadly misses the trees. Sylvan scenery, of which Lord Beaconsfield rightly said one never tires, is almost absent. Huge cliffs, limestone rocks, rushing mountain torrents abound, but these do not make up for the absent trees. Here in Nosuland we found many trees of great size. The war against these trees has also commenced. Many of them are cut down and sawn into huge, heavy coffin boards, which are carried down to the Yangtse and then sold to the Chinese. They are then transported to the busy centres of North Yunnan, and command heavy prices. As the Nosu go in for cremation and set no store by these insanely heavy coffins, the trees have had a long respite. Now the Chinese have denuded their own hills of most of the large trees they

313 439 [764]

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Later on the officials demanded the registration of all the land, and the Earth Eyes not only registered their own lands in their own names, but registered the lands of the confiding Black Bloods as well, also in their own names. Before long they claimed these lands as their own, and an appeal to the official registers confirmed their claims. In this way the Black Bloods were done out of a lot of their land, and have had no redress. Sometimes the Earth Eyes have been weak men, and then the Black Bloods have tried to wrest back their lands, and here and there they have succeeded in doing so.

As a rule the Earth Eyes retain a part of the land for their own immediate use. Of the rest a part is rented out to tenants, who enjoy a fairly good fixity of tenure, and the rest is apportioned at a very nominal rental to the Black Bloods who, in addition to the various services they have to render to their overlords, pay a nominal rental, often in kind. The rent is just large enough to keep evident the overlord's title to the land. In some cases a horse and an ox have to be paid to the overlord by each generation, and a goat every three years.

The Black Bloods have to render fealty to the Earth Eyes, and when visiting them have to perform the kotow. The Earth Eyes can demand their services at any time, and when any fighting has to be done they must bring their men properly armed and provisioned, ready to defend their Earth Eye from attack, or to make attack on his behalf Now that the Chinese Government is being more firmly established over the lands where the Nosu own most of the soil, fighting is not so general as it used to be, but even now, in purely Chinese-governed territory a year never passes without some record of tribal fighting which engages a lot of men and leads

513 The temperature indoors in the morning was 42° F. Going outside a little later on, with snow all over the ground, I saw one of the young men with his cloak over him lying in a field fast asleep. Men who can stand such exposure are very hardy indeed.

576 574 After I had had a shave, an operation in which the people were greatly interested, I sat down to write up my diary. While doing so a wizard came in, bringing a skin of wine to offer to Ah-pooh and his guests. He put the skin on the floor in front of a trencher and then dipped out a basin full of the liquor, which he poured into still another basin. The nephew of the wizard then offered this to the old man as head of the household. Had the lady, Ah-hleh, been present, he would have first offered the wine to her, but by her being absent the husband got it first. The nephew bent one knee to the ground as he made the offering, being very careful to turn his head aside lest by any carelessness he should breathe into the wine. After giving the basin to Ah-pooh the nephew gave basins to the guests in turn, going, as he did so, through the same ceremony. Then came the turn of the retainers and others who were present, and when offering to these the nephew stood up. The host and the guests may drink their wine slowly, but the retainers and slaves must drink their basins empty at a draught. Otherwise they are supposed to be disrespectful to the host, their overlord. Ah-pooh drank four basins of the wine.

431 After the presentation of the wine the wizard stated his business. He was going to get his son married and had not enough sheep for the feasting at the ceremony. He expected a lot of guests and wanted the old gen[illegible]eman to assist him in his difficulty. The gift of wine is supposed to open the

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000 they told us of a man who with his own consent had been sold three times, and each time had run away in safety.

342 Some of the houses we passed on our way were built of two or three thicknesses of wattle, and were plastered over with cow-dung to keep out the wind. The people told us these houses were quite warm.

241 Nearing the village where we were to rest that night, we met a couple of horses sent for us to ride on. The one I got on was a fiery little creature, which wanted to be off like the wind. In the running my new cloak got loose and dropped off. The people with me roared at this. Later on the low branches swept off my hat, and there was another hearty roar. Two accidents in a ride of two hundred yards, which was all I rode all the time I was in Nosuland! We entered the village through a lane formed by bamboos plaited together. Each stick being covered with ice, the white lane looked very charming indeed. These fences must have taken a lot of trouble to make. They evidently were intended to prevent the cattle from straying on to the vegetables which were grown in patches in front of the houses.

576 When about to enter a house, the visitor always stops for a moment and gives a warning cough, that those inside may not be taken unawares, and that they may come outside and drive away the dogs from annoying the visitors. Our warning cough answered its purpose, and Vri-ha was soon at the door, pressing the visitors to enter. The house was one of

342 the usual low-built houses, roofed with the thin pine planks.

751 A number of the stones were on the roof to keep the planks from being blown off by the high winds. Icicles were hanging down from the roof, and under the eaves were one or two of the long spears kept in such places in readiness for use as

to indicate contempt for womanhood, yet on the other hand, the social custom of the Lolo demands that special respect be shown to their women. In a family the man has unsurpassed power in name yet it is often the woman who has real authority--again a resemblance to the West and a departure from Chinese tradition. These inconsistencies are really quite amusing. A Heh-I, for example, may be contemptuous of the Wa-tzu, but he is always more polite to the female Wa-tzu. During relentless blood-feud fighting, a Heh-I woman may bring about a temporary truce by dashing into the midst of the enemy warriors and swinging her skirt. The continuation of fighting thereafter would be such an insult to the female truce-maker that she may even commit suicide. In this case the enmity between the two camps becomes even greater. It should be noted that this woman need not be a disinterested party, but may belong to one of the opposing camps. Unable to endure any longer the heavy losses, she may take up this responsibility on her own initiative. Mr. Hsü Hsiao-hui once related to us an amusing incident illustrating the respect in which women are held in Liang-shan and the influence they enjoy. During a trip in that region he and his companions arrived at a place where it was necessary to change protectors--a function customarily performed by a man (mostly the head of the family). Unfortunately all the men were out at the moment, and their only recourse was to engage as protector one of the three women left at home. At first Mr. Hsü deplored the situation, for a brave and strong man could at least put up a fight should they encounter danger. But later he was surprised at the special courtesy along the way when the party was seen accompanied by a Heh-I woman; thus they avoided many difficulties and received many unexpected favors.

The Lolo of Liang-shan also have a code of etiquette. They have definite seats around the kuo-chuang while entertaining guests at home. The guest of honor is seated near the back wall and other guests are placed on the side to his right. Regardless of the number of guests, they can sit only on these two sides. The host's place is on the side to the left of the guest of honor, and that of the kuo-chuang Wa-tzu and slave girls is directly across. /115/ By nature the I are silent and dislike clamor; even a group of several tens of them never become boisterous with loud shouting. They are usually soft-spoken and not allowed to sneeze during meals. These good habits which the Chinese lack resemble Western customs. Of all impolite actions they consider breaking wind in the presence of others the most disrespectful. Eliminations are however not forbidden and may be most conveniently